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And absence but their bosoms fills
 With thoughts of those who gave them birth.
 Their peaceful home, their household hearth,
 Their vallies deep, their mountains high,
 If lost, tho' circled round with mirth,
 They pine for, and despairing die.

This, although a poetical description, is not all fiction; it has been witnessed in foreign climates, and I feel proud in saying, that the only fault, which an Englishman could find with a Welshman, was, that he pined too much for home. They make excellent soldiers, but cannot stand long absence from their country; they sicken, and die of that malady,

Which few can describe, and but fewer can feel.

In short, with the exception of those in the army and navy, few Welshmen emigrate (here I, of course, exclude those who merely come up to London;) but in Asia, in Africa, in America, and in the West Indies, where Europeans abound, the names of Cambria are not very numerous. The negroes have been heard to ask—"Where Welsh buckra? massa, me no see Welsh buckra; me see English buckra, Scotch buckra, me no see Welsh buckra, me pose him like poor *neger*, born in a bush, him no like leaving him country."

So few are the Welsh in a part of the world, where the multitude of Scotchmen, and the manner in which they cling together, has become almost proverbial. To conclude, even those, who cross the border, and seek their fortunes in the gay and giddy capital, feel the blood of their fathers predominate, they are still Cambrians, and devour with greedy ear all news respecting their country. May the spirit, that animate them exist for ever*!

S. R. J.

IV. WELSH INDIANS †.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—Permit me to send you a short account of the PA-DOUCAS, supposed to be the Welsh Indians, extracted from

* We fully concur with our correspondent in the wish that such a spirit, as he has described, might "exist for ever." But we must own, we have some misgivings as to the fidelity of the picture he has so feelingly drawn. It is more what it ought to be, we fear, than what it really is.—ED.

† We insert this communication, (which, indeed, has been some time

a recent Geographical Dictionary of America, &c.; as it may tend to throw some new light on that interesting subject.

I am, &c. &c. &c.

BARDUS.

"**PADOUCAS** *, a settlement of the province and government of *Louisiana*, in North America, on the shore and at the source of the river of its name, where there are also different villages of Indians of this name.

"This once powerful Indian nation (of which our author speaks) has, apparently, entirely disappeared; every inquiry, made after them, has proved ineffectual. In the year 1724 they resided in several villages on the heads of the *Kansas* river, and could, at that time, bring upwards of 2000 men into the field. (See *Mons. Dupratz's History of Louisiana*, p. 71, and the map attached to that work).

"The information, that we have received, is, that, being oppressed by the nations residing on the *Missouri*, they removed to the upper part of the river *Plate*, where they afterwards had but little intercourse with the whites. They seem to have given name to the north branch of that river, which is called *Paducas Fork*.

"The most probable conjecture is, that, being still farther reduced, they have divided into small wandering bands, which have assumed the names of the subdivisions of the **PADOUCAS** nation, and are known to us at present under the appellation of *Wetepahatoes*, *Kiawas*, *Kanenavish*, *Katteka*, *Dotame*, &c.; who still inhabit the country to which the **PADOUCAS** are said to have removed. The aforesaid river runs south east, then east, and enters the grand river *Missouri*.

"**DOTAME**, a wandering nation of Indians of North America, inhabiting an open country, and who raise a great number of horses and mules. They are a friendly, well-disposed people,

in our possession), without agreeing precisely in the conclusion, which our correspondent draws from his premises. However, we are willing that our readers should judge for themselves, and, accordingly, insert Bardus's Letter. The subject of the "Welsh Indians" is one, to which we hope soon to return.—ED.

* The name, *Padowcas*, is probably derived from *Madaug*, their leader, the son of Prince Owain Gwynedd, about A. D. 1170.—See Enderby's *History of Wales*, and Powel's *History of Wales*.—BARDUS.

and might, from the position of their country, be easily induced to visit an establishment on the *Missouri*, about the mouth of *Chyenne* river. They have not, as yet, visited the *Missouri*.

“KANZAS. The limits of the country these Indians claim is not known. The country in which they reside, and from thence to the *Missouri*, is a delightful one, and generally well watered, and covered with excellent timber. They hunt to the upper part of *Banzas*, and *Arkansas* rivers. Their trade may be expected to increase with proper management. At present they are a dissolute, lawless, banditti, frequently plunder their traders, and commit depredations on persons ascending and descending the *Missouri* rivers: population rather increasing. These people, as well as the great, and little *Ossages*, are stationary at their villages, from about the 15th of March to the 15th of May, and again from the 15th of August to the 15th of October; the rest of the year is appropriated to hunting. They cultivate corn, &c. *Kansas* is a river of the same province and government as the former settlements. It runs east, and enters the *Missouri*.”

NEW PUBLICATIONS.

TRAETHAWD AR GADWEDIGAETH YR IAITH GYM-
RAEG, oddiwrth eiriau TALIESIN “EU HIAITH A GAD-
WANT,” &c. Gan y Parch JOHN JONES, (*Ioan Tegyd*)
A. M.—CAERVYRDDIN*.

WE have much pleasure in calling the attention of our readers to this little “Treatise” on the preservation of the Welsh tongue, which obtained the prize of the Jesus College Society in 1820. The Essay, although short, embraces, we think, all the material points that relate to the subject, and these it places in a clear and convincing view. The space, to which we are here confined, will not allow us, however, to

* The full title is thus—“A Treatise on the preservation of the Welsh Tongue, from the words of Taliesin, “*Eu hiaith a gadwant*,” (They shall preserve their language), the subject proposed by the JESUS COLLEGE ASSOCIATION established, in the year 1820, for the cultivation of the Welsh language, and which gained the prize that year.”